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SPECIAL ARTICLES:

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J. C. Crane.

A Pilgrimage toward Unity

H. A. Rhodes.

The International Uniform S. S. Lessons.

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THE KOREA MISSION FIELD

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VOL. XVII.

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Editorial Notes.

The Master's Idea of Church Union,—*"That they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."* John XVII. 21.

"**N**OTHING is ever settled until it is settled right." The winning of the war for the Union in 1865 entailed the amendment of the Constitution of the United States which freed four million of slaves, but the Negro problem today is far from being settled. The World War, waged to end war and that liberty might not perish from the earth, was won two years ago, yet war still struts and swaggers, while liberty, interpreted as licence by very many, makes the problem of reconstruction so difficult and perilous that the somnolent Christian Church inquires, "Can I do anything to unite a distracted because divided world?" and is answered, "You can do nothing toward world union except as you yourself shall become united!" This answer has brought the subject of Church Union to the fore. Mr. Rhodes, for the benefit of our readers, in the present issue reviews "A Pilgrimage Toward Unity," being an account of the preliminary meeting of "The World Conference on Faith and Order" held last August at Geneva, Switzerland.

WE have always advocated Church Union, yet today I confess to a feeling of trepidation lest such union be consummated prematurely. "Lest," as Emerson said, "some step may be omitted which Nature never pardons," as in railroading, "There's but an inch between wreck and smooth rolling prosperity." Prayer diffuses an atmosphere of knowledge and of wisdom. We know men best through their prayers. It is thus we know Christ. In the 17th chapter of John's Gospel Christ prays for His Church, saying "Father, I have glorified Thee on the earth,—and now oh! Father glorify Thou me" through those whom Thou hast given me out of the world. Church Union is to be of such a character as to arrest the attention of the beholding world and to transfix it upon Jesus Christ whom they shall recognize as the Sent of God, as the World's Redeemer. Thus uplifted, Christ shall draw all men to Himself and so shall be glorified. A Church Union which contemplates anything less than the supernal glorifying of Jesus Christ in this world which He has redeemed, is unfit and unworthy of serious attention. How shall such Union be achieved?

WHEN a boy I often heard quoted, with reference to success, "There's plenty of room in the upper story," meaning, room for men of brains. But Church Union is not concerned with upper stories but with foundations, and "other foundation can no man lay than is laid, which is Jesus Christ," and the *sine quâ non* for Church Union is not brains but heart loyalty to the Son of God and to His method.

WHEN Andrew and Philip informed Jesus that a company of Greeks waited to see Him He replied, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it and he that hateth his life in this world, shall keep it unto everlasting life." The solution of the problem of Church Union is really *resurrection*. But resurrection is only possible through antecedent death, and not until we are willing to glorify Jesus Christ by dying for one another, even as He was willing to glorify His Father by dying, in His name, for us sinners, can a Church Union be realized through which the power of the omnipotent Christ can be released for world redemption! I recently took from the reading table of a neighbor, a Southern Methodist "Christian Advocate" and read the following, written by W. P. Whaley, "We are fighting a heavy battle now. My denomination does not have to live any more than I have to live, but the Kingdom of God must triumph and the world must be saved. If Christ could die for the world, no mere denomination need hesitate to lose itself for the same purpose." This seemed to me a strikingly true and powerful presentation of a *modus operandi* for achieving Church Union. A vision seemed to pass before my face. I saw as before a sunrise the darkness of prejudice, ignorance, misunderstanding and the carnal hanker for preeminence flee away. All things were clearly seen and above all appeared Jesus smiling his approval and beckoning us to yet closer fellowship for service, to which all who saw responded with an enthusiasm described by the words,—

"Show me thy face, one transcient gleam of loveliness divine,

And I shall never think or dream of other love save thine."

Forthwith, the Church of Christ translating the hymn-book "In the cross of Christ I glory" and all the rest of them, into enthusiastic and sacrificial service, flung itself with abandon, and together, into the thickest of the fight against the world the flesh and the devil, with the result that a contagious heroism of Life and a munificence of outpoured treasure was generated. It threw the self-forgetting sacrifices of the late war completely in the shade, as like a mighty army the God-templing Church swept on to the victories of love; not for its own sake nor yet for the sake of the world so much as for the glory of the Christ of God!

OUR ecclesiastical diplomats at Geneva seemed too timorous and distrustful of one another. They seemed as if standing upon tickle-bender ice so thin that they were afraid to have brethren come near enough for real heart conference, lest the ice break and they all go down together; but why did they not get off the ice upon Christ the Rock of Ages, in Whose light, only, we can see light upon this subject? If the Christian Church shall ever be united, truly, it will be united in Jesus Christ Who will give it such a body as pleases Him; as much an advance upon the self-discredited forms which persist today, as Paul was an advance on the Apostles, none of whom commissioned him, and which shall be recognized and acclaimed by all beholders as of God in the words, "Arise, shine, for thy light is come, the glory of the Lord being risen upon thee!" Christ's prayer will then have been answered,—"That they all may be one, as thou Father art in me and I in thee that they also may be one in us, that the world may believe that thou hast sent me."

The Progress of the Forward Movement in Korea.

Its organization and finance as well as general results.

BY W. N. BLAIR (At request of Editor).

The Forward Movement in the Presbyterian Church in Korea was organized by the General Assembly of the Korean Church in September, 1919. This Movement, though inspired by the New Era Movement in the American Church, has no official connection with that movement.

A Forward Movement Committee consisting of three men from each Presbytery was appointed by the 1919 Assembly and a three years' program was adopted: emphasis the first year being laid upon prayer and preparation, the second year in revival meetings and the third year upon Sunday School work. We are now in the midst of the second or Revival year.

Much of the detailed planning has been done by the chairman and secretary of the committee both of whom reside in Pyengyang; but the carrying out of all plans has been entirely committed to the Presbyterial Committee and local church leaders. Thus a very large work has been conducted with small financial outlay. It was realized from the beginning that unless the Movement could depend upon the regular force of the Church, the pastors and helpers, to carry out the Forward Movement plans, no great work could be accomplished.

Special funds might have been secured to employ a few special workers; but the Movement would practically have been limited to the effort of their paid assistance. We wanted a Korea-wide revival, so all dependence was placed in the power of an idea and in the willingness and ability of the Korean Church to put that idea across. Therefore no paid agents have been employed by the Forward Movement. Less than \$150 has been used by the committee so far.

In every way possible the Forward Movement idea has been advertised and emphasised.

Each church was asked to make a definite advance of so many percent in nine different objects of endeavor, including church attendance, Bible study and church benevolences.

A large poster was placed in each church giving the figures of the local church for the past year in black and the Assembly's standards for the coming year in red. The first year more than half the churches made the advance requested in from five to nine objects of special endeavor.

The Korean Church was already equipped with a fine convention system in its Bible study classes. The Forward Movement needed to hold no special Forward Movement conventions, its program and purpose being fully placed before the whole Church in the Bible study and officers' training classes.

The chairman of the Forward Movement Committee visited personally all but six of the twenty-four Presbyterian stations and held conferences with the Korean leaders and foreign missionaries. The columns of the Korean Church paper and of the KOREA MISSION FIELD were open to the movement. The hearty support of these papers did much to inspire the Korean Church.

But most valuable of all to the Forward Movement was the whole hearted support of the entire mission force. If there was a single missionary not in sympathy with the movement, not more than ready to put in force throughout his district every suggestion made by the Forward Movement Committee, the committee failed to discover him. This oneness of mind clearly marked the Spirit of God.

While the object and plans of the Forward Movement have been definite and simple, much room has been left for individual initiative, such as the touring of every section of the country the first year by bands of students

preachers which proved a great stimulus to the Church and advertisement of the Forward Movement.

The General Assembly received the report of the first year's work of the Forward Movement Committee with hearty approval. The committee was continued practically unchanged and the whole Church entered into the second year of revival meetings confident of success.

Plans for a revival meeting in every church were made in the Officers' Classes early last summer. Ten special Forward Movement tracts illustrated with drawings and a large poster in black and red were prepared by the committee. These tracts were published by the Christian Literature Society, without whose aid it would have been impossible to secure the necessary literature. 1,200,000 Forward Movement tracts were sold to the Korean Church by the Christian Literature Society at cost price. In addition to this the Christian Literature Society made the churches a splendid gift of tracts and pamphlets from its store room.

The Forward Movement Committee requested that in preparation for the campaign a month of cottage prayer-meetings be held in each church, and that a survey of the neighborhood be undertaken, and that special effort for a definite number of non-Christians be assigned all Christians in advance of the Special Evangelistic Meetings. This plan was largely followed and it is not too much to say that the entire movement has been carried forward day by day by a great volume of prayer from all over Korea. A Prayer Circle was formed among the missionaries, each member promising to pray daily for a revival.

The Evangelistic Meetings were carried on very quietly as is necessary in these disturbed days. The morning was generally given to Bible study. In the afternoon the Christians went out two by two to give out tracts and preach from house to house as opportunity offered. The evening meetings were everywhere crowded. The preaching was done by the local pastor or helper and one or two as-

sistants from neighboring circuits; sometimes pastors; sometimes helpers; more often just plain laymen,—farmers or merchants, the men who year in and year out do the bulk of the teaching in Korea.

A Bible study class usually brings a revival. We believed that this year of combined Bible study and evangelistic effort, prepared by much prayer and planning, would bring a double blessing and we have not been disappointed. No statistics are yet available but reports from every section of the country show that a glorious harvest has been gathered.

Now it is time to plan for the Sunday School Year, the third and last year of the Forward Movement. Doubtless we will hold Sunday School conventions in all the larger centers and Sunday School institutes in as many local churches and groups of churches as possible. The details of the campaign are still to be decided upon. One thing is certain. We have a wonderful opportunity before us. Korea's children are eager for the Gospel. It is easy almost anywhere in Korea to fill a building with bright faced children who accept the Gospel story readily, as children do everywhere.

I think it is not over estimating to say that in places where the Church has been established for some years two thirds of the children of the community will gladly attend a Sunday School if proper effort is made to interest them.

Our great problem is lack of meeting room and teachers; but these problems can be solved if we put our hearts and brains into it. The most important thing of all is that every missionary should become an enthusiastic Sunday School worker. Our position in the Korean Church is such that the Church cannot go forward without us.

We must confess that we have been absorbed all too much in the past with the regular work of the Church and have left special Sunday School effort to a few individuals. The time has come when every one of us must contribute to the Korean Church our full share

of inspiration and help in the Church's campaign to save the children of Korea.

I have put the motto for the coming year this way in my own mind: "*Let's get every child getable.*" We are counting on every one

of you; but most of all we are counting on Him Who said: "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

What does the Revival Amount to?

BY J. C. CRANE.

The existence of a pronounced and decided awakening of interest in Christianity, or at least of a general movement toward the Churches, an eagerness to hear its message, seems to be granted by every missionary whose utterances have reached us by print or word of mouth. Last summer reports of great meetings in Pyeng Yang, with something like one thousand "decisions" sounded like a dream or fairy tale to those of us in the extreme south of the peninsula. But this Fall, as we went from church to church and saw gathered with the slightest effort crowds numbering from one-third to four or five times the usual congregation; as we saw the personnel and noted representatives of the best classes, the wealthy, the old Chinese scholar or the modern school teacher, substantial citizens or progressive young men and school boys we began to realize that there was "something doing."

In Pulkyo—a large and important center where we have never been able to get a foothold—a nearby church rented a large tile roofed building and packed it to overflowing three or four nights—in fact almost half the crowd could not get in, and the leading citizens of the community were there long before time to begin. On the third night, when decisions were called for by passing slips of paper—30 men, 30 school boys and 30 women, a total of ninety, gave in their names as wanting to "believe" and, moreover for two months since that time a congregation of from 30 to 60 have met every Sunday (in spite of some intimidation) and 30 bought song books and New Testaments.

In another village an uneducated but zealous brother moved in and began gathering congregations three months ago, and today they have a congregation of from 60 to 80 in a building for which they have actually paid Yen 90 with more borrowed on the best land mortgages and and seals of a dozen substantial citizens of the village. The believers here are chiefly "gentry" and as yet not entirely cut loose from ancestor worship.

A third village was visited by a native preaching band and the wealthiest and most prominent citizen, with four or five others decided to believe and has been attending a near by church ever since. Several other villages report similar results and churches that had almost been abandoned as dead are reported as "*charmymanso*"—flourishing! Christians that have been expelled from the roll are returning and preaching with an amazing zeal. In one field a Young Men's Association is planning to build an expensive building and they had the hillside white with people to greet the missionary on his recent visit. Many came in to the station Bible class—which was at least 75% larger than any previous class here! With a baptised membership of only 1,114 the "*Korea Bookman*" reports 500 Sunday-school Lessons Helps (annuals) distributed, several times the number of any previous year!

What does it all mean? Politics? Yes and No.

To analyze the meaning of a movement *en masse*—or to understand the psychology of a crowd—one has to understand the psychology of the individual—to know his motives and his thoughts. No man or woman ever acts

voluntarily unless as a resultant impelling motive has accumulated from a mixture of several motives, and these in turn are made of several judgments combined with the appetites, desires, concupiscence, according to a man's disposition. A man wants something; that want determines with what degree of importance he views every relevant object or force which might be a means of obtaining, and these judgments, accumulated, force action. The heart teaches the head and the opinion in an echo of the disposition. Therefore, if a man's disposition is opposed to subjecting himself to authority he judges that authority to be a violation of his rights, and following the crowd of like thinkers soon becomes a Red Bolshevik! On the other hand, if his heart yearns for the reassurance that comes from a certain source, that yearning will lead his judgment to an approval of the authority and cause him to place himself under it.

To say that the Korean is coming to us from *purely* political motives is to assume that his first interest is in the abstract state, on the one hand, and to assume that he has learned nothing of the nature of the Church in its thirty years or so in his midst, on the other. In 1907 the prevailing motive, or cause of the movement toward the Church, (aside from the Spirit's direct work) was evidently a hope to find a way out of Japanese sovereignty; to enlist its organization and the prestige and influence of its foreign relations on behalf of national existence. But the very falling away thereafter showed they had realized to some extent its failure for that purpose, and the first lesson in "my kingdom is not of this world" was pretty thoroughly learned by the average Korean. Then, with his stolid and philosophical nature, and his natural repugnance to active resistance, he accepted the situation and determined to make the best of it. Many of them saw the material benefit resulting from the new rule, and at the same time no active general movement toward the Church continued.

With the awakening of national consciousness

two years ago, and the interest in world social and political movements, has come a deep and fundamental conviction that his own condition is that of a backward people, and any undesirable or unjust conditions are largely his own fault—due to his own lack of fundamental traits of character. The very failure of the "Independence Movement" has deepened this conviction, as has every failure in the effort to utilize new business privileges in organized cooperations, etc. A fundamental lack in character—of the ability to act concertedly to a successful issue of any enterprise on a large scale, the prevailing ignorance of sanitation, of business methods, of manufacturing, in fact of the world in general has emphasized to the average Korean his own weaknesses and those of his people. The very traits of character that have won for him world wide sympathy and a new admiration on the part of his missionary teachers, has been found, in his own experience "weighed and wanting." With this realization has come an overwhelming yearning, a "hunger and thirst" which might justly be said to be "after righteousness." Recent experience has shown that those of their fellow countrymen who are Christians have born the brunt of the day more worthily, and more wisely than any others. That only those who can subject their wills to law abiding methods have any hope of rectifying evils either socially, politically, or individually. At least the Christians have a standard of right, of justice, that is not altogether swayed by prejudice, and therefore their judgment is more trustworthy as to the realities of life and to immediate situation.

Now to say that missionaries are taking advantage of the situation and encouraging rebellious actions, or thoughts is simply to prove a lack of that fundamental faith in abstract truth, or of Christianity's program for a real "kingdom of heaven" "not of this world." The man who has no future program cannot believe others are acting for any but immediate and ulterior motives—and especially when religion and patriotism are closely linked

in thought, the mind cannot grasp the vital value of a religion that separates itself from the immediate political situation. It is the same charge made against Christ himself, the charge which formed the technical cause of his death sentence—and the same for Peter and Paul who followed Him. It matters not whether the critic is an American tourist or a British or a Japanese—his view point depends on his heart's sympathies, and if they are rebellious against Christ Jesus and His program for subjection of all things unto Himself then any set of facts will be twisted or interpreted to prove the insincerity of the representatives or of the success of His Church at any given time. "We found this fellow perverting the nation, forbidding to give tribute to Caesar, saying that he himself is Christ a King"—"He stirreth up the people"—"as one that perverteth the people"—"There is the man that teacheth against the law," "We have found this man a pestilent fellow, and a mover of seditions among all the Jews, throughout the world and a ring leader of the sect of Nazarenes." "These that have turned the world up side down have come hither"—might be quotations from the secular press of today?

The Jewish nation was in practically the same political status at the time of Christ's coming, and His popularity was partly due to the hope that His ability and power would prove the solution of the national dilemma and He prove the Messiah of a independent Jewish nation. His refusal to yield to the temporal and apparently immediate solution and His insistence on heart repentance and rectifying through faith in Him alone—and reconciliation through Him with the Supreme Authority first—this caused his final rejection and will cause ours as well, in proportion as we remain faithful to His program, except that, in our situation, the Holy Spirit has prepared hearts which will yield to the preached word and to the demonstration of regenerated character—

it has also humbled hearts instead of the haughty Jew—who has his counterpart in the Confucian scholar or rich man of Korea.

But Jesus offered a program that was at once personal and political and social—and His solution is the only solution of the Eastern problem, with its sky or center in this little peninsula. To him who has faith to be saved is the hope for the future as a member of His world wide Kingdom—or rather of the Kingdom of Heaven which shall be built on a "new heaven and a new earth." Some vague hungering and thirst after hope therefore accounts for the coming, shall we turn them away empty?

To say that the missionaries are fomenting rebellion is again to fail to realize the missionary's common sense and knowledge of world conditions. That he sympathizes with the Korean and wishes him every happiness cannot be denied. That some are guilty of indiscrete statements may as well be admitted. But that the majority see any hope for an independent Korea, or really believe the Korean is ready for self-government now or would be better off materially is to state what I have not heard stated, unless it be in an isolated instance. In almost every gathering of missionaries where the writer has been present—the question has been asked and answered unanimously in the negative and the consensus of opinion is that "we seek a city that hath foundations, whose builder and maker is God"—that we are "in the world but not of the world"—pilgrims in a weary and sin-cursed land—bringing the only balm for Gilead—the only heart physician for sin sick souls. "Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint." (Isa. 1: 4-9 and 16-18) "Come now, let us reason together, saith the Lord. Though your sins be as scarlet, they shall be white as snow, though they be red like crimson they shall be as wool."

In Memoriam—Miss Lulu E. Frey.

By C. D. MORRIS.

On April the 9th at two oclock, the friends of the late Miss Lulu E. Frey gathered in the chapel of Ewha Haktang, Seoul, to hold a memorial service for the one who had filled such a large place among us for twenty-eight years. As the friends who had known her long and intimately spoke of her rare qualities and work, one was convinced of the sincerity of every tribute, that nothing extravagant was said, and that each one just gave expression to what all knew to be so true. Reality was what impressed one as Miss Frey's daily life was seen, and this reality was the deepest thing in this service.

Rev. B. W. Billings had charge, and Doctor Mary M. Cutler, who reached Korea a very short time before Miss Frey, led in prayer. Mrs. Hugh Miller, who on her arrival in Korea 22 years ago was intimately associated with Miss Frey, spoke of the early days. Doctor O. R. Avison, who arrived in Korea the same year as Miss Frey, and who saw her as he was leaving New York last February, spoke of all that Miss Frey meant to the life of the community in Seoul, and also of her trust as she faced the fact that she could not see Korea again. Miss J. Walter, now Principal of Ewha, after a close association of ten years with Miss Frey, spoke of all she meant to the life of the school, and C. D. Morris spoke of her as a member of the Methodist Episcopal Mission. Doctor J. D. VanBuskirk and Mrs. J. H. Morris tenderly voiced the heart feelings of the members of the congregation in their solos. As the Korean friends had already held their service this was for the foreign community.

One of the things that impressed those who knew Miss Frey was her absolute consecration to her task. She was not one who felt that she could work for a term of years and retire when she pleased, with her it was a devotion as strong as her life and only some providential cause, over which she had no control, could separate her from her loved task. Doctor

Avison in his address spoke of her grief that she could not see Korea again, and when she knew that her days were numbered she longed that she might return and be buried in the land to which her heart was so completely given so long ago. Sometimes missionaries are heard speaking about retiring from the work as if it were simply a matter of choice with them, but such sentiments were never expressed by Miss Frey. It would have been so foreign to her life purpose. She was truly a missionary who gloried in her privilege, and only death could part her from her work for the Korean people.

Miss Frey, early in her career, came to a place of leadership among her missionary associates as well as among the Koreans. She filled places of large responsibility for many years, but none of them were of her own seeking. Responsibilities were pressed upon her because it was felt that she was preeminently fitted to carry them. Ewha Haktang as it stands today is her great monument. True she was not its founder, nor for a number of years after her coming to Korea was she at its head, but as you see the plant today you see the result of Miss Frey's brain. She was its architect and saw everything successfully through. Over twenty years ago it was even far harder to get buildings erected properly than now, and the reason why this school is a plant of which all are so proud is due to Miss Frey's ability to carry such a big proposition through against all kinds of difficulties, and never to admit the possibility of defeat. At a critical time in the life of Ewha Miss Frey was placed at its head, and the larger Ewha that we know today is the product of her faith and leadership. Wellesley College received at a critical time in its history the impress of Alice Freeman Palmer, and it was in some such way that Miss Frey took hold of Ewha, and with her great vision made the school fill such a place in the life of the new womanhood of

Korea. A Korean gentleman engaged in educational work told me a short time ago that she had done more than any other person for the education of Korean women.

While her educational work was supposed to be her chief task she was for many years the treasurer and business head of the Women's Foreign Missionary Society in Korea. She was the trusted adviser along all lines. How often the other ladies have been heard to say "let us ask Miss Frey!" Not only the ladies but the men, both foreign and Korean, often sought her advice when acute problems arose. One felt safer in going ahead if Miss Frey's advice had been received. Her leadership was not of the cheap kind that has to depend chiefly on official appointment. Her leadership was inherent in a great consecrated personality, and while she was loyal to every task given her by constituted authority, it was because of her own personality that others sought her counsel. Sometimes a woman who fills such a large place seems to lose in consequence some of the truly womanly qualities, but as a close friend of Miss Frey's in the earlier years has said: "Leadership often suggests masculinity but as I knew Miss Frey her qualities were wholly sweet and womanly."

For years in addition to her other tasks she did considerable itinerating among the Korean churches, and was always a welcome visitor. How quickly the Koreans learn to know one who has their deepest interests at heart! After the sad events in the Suwon territory in the Spring of 1918, accompanied by Miss Marker, she lived in a tent for several weeks, administering in different ways to those stricken people. She was anxious to touch Korea's womanhood in every way, and help them to a higher life.

In the tributes paid to Miss Frey at the memorial service four distinct qualities were emphasized.

1. Her capacity for work. This won the admiration of all who knew her. Everything committed to her was done so well, and yet she never seemed in a hurry. One of her close

associates said that "she always seemed at leisure whenever you went to her, and gave you all the time you wanted, and it was worth while every conference I had with her." She kept her hands on all the interests of the school and whatever the task in hand it was done as if it were the one thing she had to see to. She was thoroughly systematic, and an endless succession of tasks received the same attention. There was seemingly no hurry over the things to be done.

2. With this capacity for work went an equal power of decision. She had many problems, and as the educational problem became acute there were many anxious days, but after she had worked a thing all over in her mind, seeking all the light possible, she made her decision along the line of what she regarded the big thing, and having made it the matter was settled for her. This power of decision accounts for much of Miss Frey's success.

3. In different ways all who took part in the service referred to her serenity. No matter what the strain she always appeared calm and self possessed, and as she daily sat at the head of the table her associates saw one whose presence brought an atmosphere of rest and quietness with her.

4. She was impartial in her friendships and fair to all. This accounts for much of the grip she had on all she worked with, both foreigners and Koreans, and also for the affection in which she is held today by all who have studied in Ewha. They all recognized in her a true friend, the one who was friend to all.

Miss Frey was tolerant with those who did not always see things as she saw them. She held tenaciously to her own convictions, but gave to others the same right. She wanted to see a college for Korean women fully organized, and her dream was of this for a number of years. When the larger institution backed by all the churches, will have materialized, it will be the larger fruition of Miss Frey's hopes and plans. She aimed high in all she did, and went on to accomplish her purpose without vacillating. The Koreans have

said that things seemed so safe when Miss Frey was on hand. She had the ability to make the School, with all its rush, like a home, and she was a delightful host when friends either dropped in for a short call, or made a visit of several days. She had the power to delegate responsibility to her associates, and inspire their best by her trust in them.

When you speak of Miss Frey's spiritual life you are impressed by its completeness. To her there was no separation of the secular from the spiritual. All tasks to her were sacred, each a part of the great whole. The same devotion was put into counting the bricks that had been purchased for a new building as in leading the devotions at the school chapel. One never looked for the flashy or startling in Miss Frey's life, but if

the highest spiritual life is expressed by a constant dependence on God and absolute consecration to the tasks given us to do each day, then Miss Frey's life was a real spiritual success. Sometimes one sees a worker with truly great qualities, but who has some peculiarity of conduct or some fault in temper that prevents the life as a whole from being expressed on the highest level, and you feel if only such a weakness was not there what a power that life would be. In thinking of Miss Frey we do not have to speak of any "ifs" in her case, for the thing that impressed you more than anything else was the completeness of her life. The total expression of her life was always on the high plane, and her friends will cherish this as the years go by.

Honor to whom Honor is Due.

BY LILLIE ORA LATHROP.

Quite an event took place in our village church last night, February 18th, 1921. It was the celebration of Mr. Harrison's 25th anniversary in Korea. As at Christmas, the church was decorated with flags and lanterns on the inside, and pine tops making an arch at the gate with lanterns there to illumine the Chinese characters.

The church is built in the shape of a right angle, with men on one side and women on the other, and the pulpit at the corner. The preacher is seen and heard by all, but the young people are not supposed to look over the partition. There was much excitement and after every body was settled a special escort went after Mr. and Mrs. Harrison. One of the Girls' School teachers played the organ as they were led in separate aisles like bride and groom.

The senior elder Mr. Yang with lantern in hand led the way and Mr. Harrison followed while the wife of our senior elder and the chaperon from the Girls' School led Mrs. Harrison to a seat in the pulpit beside Mr. Harrison, which was most unusual in Korea. The opening hymn was, "The Morning Light is

Breaking." The prayer following was by one of Mr. Harrison's helpers who from an overflowing heart thanked and praised God for the Light which had come to Korea through the ministry of this servant, and a chorus of "Amens" went up from the audience.

There were several addresses from helpers, elders, and songs by teachers and pupils of both Boys' and Girls' schools. One special piece was from ten very small boys who lined up with a bow to Mr. and Mrs. Harrison and then sang most heartily a song to "Our Dear Teacher." It was sweet to see them.

One of the younger school girls sang a piece alone. While she kept her dignity, her voice got very faint from timidity.

Then came the presentation of gifts from the different churches that Mr. Harrison has served. A response from Mr. Harrison impressed us all with the fact that the work is not yet done. I am sure that every one present, old and young, missionary and native worker, felt a renewed responsibility for their part in the evangelism of Korea. Wish you, too, could have heard all that was said.

A Pilgrimage Toward Unity.

Extracts from Reports by HARRY A. RHODES.

The Preliminary Meeting of the World Conference on Faith and Order was held in Geneva, Switzerland, Aug. 12-20th., 1920.

The report of the meeting states that "the delegates represented about forty nations and seventy autonomous churches, including all the great families or groups of Trinitarian churches except the Church of Rome which had declined to participate".

Among the delegates whose names are familiar to the readers of the KOREA MISSION FIELD are the following:—Rev. Peter Ainslie, D. D., LL. D. of the Disciples Church; Rev. Arthur J. Brown, D. D., LL. D. and Rev. Wm. P. Merrill, D. D. of the Presbyterian Church, U. S. A.; Rev. Nehemiah Boynton, D. D. and the Rev. Frederick Lynch, D. D. of the Congregational Church; Bishop James Cannon, D. D. and Sec. Fennell P. Turner of the Methodist Episcopal Church South; Rev. S. H. Chester, D. D. of the Presbyterian Church, U. S.; James I. Good, D. D., LL. D. of the Reformed Church in the U. S.; Rev. Alexander R. Gordon, D. Litt., D. D. of the Presbyterian College in Montreal; Bishop Charles Gore, D. D., LL. D., of the Church of England; Bishop Charles H. Brent, D. D., LL. D. of the American Episcopal Church; Bishop John L. Nuelsen, D. D., LL. D. of the Methodist Episcopal Church, and Bishop Gilbert White, D. D. of the Church of England in Australia.

Bishop Brent acted as Chairman of the meeting and Robert H. Gardiner of Maine as Secretary. Bishop Herzog of Switzerland welcomed the delegates to Geneva, read Eph. 4: 1-6, and offered prayer in German, concluding with the Lord's prayer in which all joined each in his own language.

Bishop Brent in his opening address said "If the unity to which we aspire were simply a man-made scheme our efforts would be futile. This is not so. God has ordained that there will

come a day, in time among men on earth, when the Church will come close to His own ideal. We cannot destroy the purpose of God. We may delay it, we may for the time being frustrate it, but eventually He will bring about that glorious day for which the human heart is hungry. * * * "It is ten years since a little seed was sown by a General Convention of the Church to which I owe particular allegiance. All the Christian communions have watered that little seed and God has given it increase. The seed was a call sent out in 1910 to Christendom to join in a common effort to reach after, not our own conception of unity, but Christ's ideal." * * * "The call for a conference was limited to those communions throughout the world 'which confess our Lord Jesus Christ as Lord and Saviour'. * * * "It was not that one communion aimed to draw into itself all others who worship our Lord Jesus Christ as God, or that we should patch ourselves together, but that all should accept the ideal of unity of our Lord and move toward it." * * * "Christian communions now separated from one another will retain in the united Church much of their distinctive character. It is in inclusion and disciplined diversity that the unity of the whole fellowship will be fulfilled. Each Christian communion will then place its own spiritual wealth and experience at the disposal of all. I prefer to speak of each striving for unity rather than for reunion. I think there is a real difference between the two words. We are not merely endeavoring to regain that which was lost long ago but we are also endeavoring to bring into the common treasury of a Catholic Church the experience and knowledge which each has gathered locally and in isolation."

"There is not a communion in existence that has not its own special wealth which ought to be at the disposal of all." * * * "It was fit-

ting that the movement should have originated in America."

"The Christian Church is broken into more sects there than in any other country in the world, and it is a simple matter of duty that we Americans should make a special effort to remedy so lamentable a state of affairs." * * * "We will not be satisfied with anything short of the perfect and the best, for you and I are not going to pray and work for anything less than that for which our Lord Jesus Christ prayed and died."

The Bishop of Bombay read the Appeal and Proposals for Unity of the Lambeth Conference and added a few words of comment. "The Reformation stood for liberty and it seemed to stand for liberty against authority. To-day we know there must be both authority and liberty. Again, we have come to see that there is a value in both church tradition and in private judgment. Again, we may have to see how the conception of the ministry derived from the apostles and by them from a command of Christ, making a permanent ministry for the daily needs of the Church, may be held, together with the theory that God will raise up for Himself prophets when and where He will. It may be that those things which we thought to be contradictory we shall see to be complementary. This Conference would do well to pay some attention to whether the Church was intended to be exclusively territorial, that is, whether it was the intention of God that in one place there should be only one Church; or whether the situation into which we have drifted of confessional Churches, emphasizing particular aspects of the Faith—Whether that is a part of the plan which was always in the mind of God, and whether it can be really combined with unity—effective unity. We strongly believe you will have no union unless you have a ministry which has the recognition of all Christians. We say we will do anything we can to accomplish that great end. We have not said that we would come to the non-episcopal Churches and ask for ordination at their hands, because we know that that would be

regarded as an insincere offer, since there was no chance that those Churches would demand it of us. We will be sincere. We have said that, after really satisfactory terms of reunion have been adopted, we will receive any recognition from you that will make our ministry acceptable to those that have been hitherto not served by it. But I say more than that. If reunion were in contemplation, and if everything else were settled, except that it was demanded for the sake of those who belong to the other communion that I should be re-ordained and consecrated again, I would willingly do it. I am not here to save my face, I am here to save Christendom."

The Rev. Dr. Boynton said "What could be added by the Congregational Church to such an address as that of the Bishop of Bombay? One hesitates to speak after hearing such an appeal. Still with the previous Lambeth Conference in mind, one sees what progress has been made. The Appeal is practically the same as the other with reference to the Holy Scriptures, the Creeds and the Sacraments, but concerning the Christian Ministry there is an advance which fills with grateful appreciation the soul of one who ever has longed to be joined with all his brother ministers throughout the world. I speak with the deepest feeling because our Congregational Churches in America are in conferences as to this particular thing. The Lambeth Appeal will be most heartily welcomed by the Congregational Churches. They are agreed to take their idea of ordination, and place it by the side of yours, as we struggle together for an appreciation of what the inclusive Church must be, and face a common expression of faith, which must be arranged if all those who love Him and believe in His power become one."

Bishop Nuelson said, "The characteristics of Methodism consist in the emphasis upon the experimental side of the Christian religion, not on the intellectual expression in dogma nor on the external manifestation in government or form of worship." * * * "This emphasis upon vital experience, of fellowship with God,

upon a faith that is energy in works of love, upon a life of holiness or perfect love, and upon the need of Christian fellowship with all who love and serve Christ has given Methodism its exuberant joy, its infectious enthusiasm and its expanding power. And there is the reason for its readiness to welcome all efforts toward Christian union."

Dr. Ainslie said, "When the Church divided, love was weakened. A Church of weakened love is incompetent to win this world to Christ. The task to be a Saviour required the only-begotten Son of God, who was one with the Father; the task of winning the world to this Saviour, if not parallel, is analogous to His sacrifice and His oneness with the Father."

The Rev. Dr. Hughes of the Wesleyan Methodist Church said, "We see no reason why there should not be a wide diversity within the same unity. But divisions which produce unholy rivalries, which lead each Church "to keep to itself gifts which rightly belong to the whole fellowship, and which hinder the great task of converting the world and of baptizing its laws and institutions into the spirit of Jesus Christ,—these divisions are sinful and call for penitence and amendment. We hold to the great conception of unity given by St. Paul in his Epistle to the Ephesians. We do not desire uniformity, but unity in variety."

Bishop Gore said, "I suppose I may take it for granted that we shall none of us be satisfied with federation for good works or for mutual toleration. That is admirable, but it falls far short of what, as we read the New Testament, we feel is meant by the unity of the Church."

* * * "At the bottom of my soul I feel convinced that we should be losing a great opportunity if we were to satisfy ourselves with sectional reunion." * * * "We applaud all kinds of phrases which we have heard here again and again, such as that unity is not uniformity, that unity is consistent with variety, and that love is only possible in freedom."

"They are all magnificently true, but we have come to a point where we have to realize that there is a kind of absence of uniformity which

has, in fact, destroyed unity; that there is a degree of variety which is really incompatible with any such unity as is realizable; and that there is a freedom which is individual and inconsistent with the existence of a body which can act as inspired by one mind." * * *

"I find an obligatory membership in a visible society to be the characteristic of Christianity. In the New Testament I do not find anything which is entitled to call itself membership of Christ which is not also membership of this one visible Society." * * * "I have tried to propound three particular notes, which it seemed to me, looking to Scripture, must be proclaimed as belonging to the original Catholic Church,—a common faith or creed, common sacraments, a common ministry, all having the authority of Christ and therefore obligatory."

* * * "The contention of the Lambeth Conference with which I desire to unite myself is this: "We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of the Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith." * * * "If we are to contemplate the possibility of a reunited Church, we must contemplate it on the basis of the creed, that is, the maintenance as authoritative of the principles of the Incarnation and the Trinity, and the reality of the Resurrection of our Lord. That is the basis on which the Christian Gospel stands."

The Rev. James Cooper, D. D., Litt. D., delegate from the General Assembly of the Church of Scotland said, "The Nicene creed is to this day the sole creed of all the Eastern Churches. It is still used by great Churches,—the Roman, the Anglican, the Scandinavian, the English Presbyterian. Luther prefixed it to the Confession of Augsburg. The Westminster Confession embodies every word of it.

Its distinctive term is included in the articles accepted as preliminary to union negotiations between the Church and the United Free

Church of Scotland. The Lambeth Conference has recommended it afresh."

Dr. Anderson Scott of the Presbyterian Church of England said, "Reinterpretation seems to me to be a function of the inspired Church. One of the gifts of the Spirit is the discerning of spirits; and we claim for the Church all the functions and the powers that are conferred upon it by the Holy Spirit of Christ. We are prepared to accept the Nicene Creed as the basis of a uniting Church. But we would accept it in the same way as we accept our own confessions. We would acknowledge it as the record at a particular time of that continuous process of reciprocal appreciation of divine truth which has gone on ever since foundation was laid by Jesus Christ Himself. But we feel that it does need reinterpreting." * * * "I do not want to add to it, I want to keep it where it is, but I do want to claim for the Church of the future, which I believe in from the bottom of my heart and believe in as the soul of Christendom, believe in as the united, welded together Body of Christ, dwelt in and inspired by His Spirit, —I want to claim for that the power and the opportunity of stating what it has learned from Jesus Christ." * * *

"I say with great regret that I think we have come to the realization of the fact that there is a real issue between us. I do not know that any other issue is worth discussing. It has taken different forms and appears under different names in different ages. The form that suggests itself to me today is that given by Auguste Sabatier in his famous book, *The religions of authority and the religion of the spirit*. I do not want to say that these are mutually exclusive but I think we do feel this, that there is a section here who lay emphasis upon authority, and another to whom the Spirit and the witness of the Spirit and the work of the Spirit and the fellowship of the Spirit are the predominant things, not that they repudiate the other."

The Bishop of Bombay for the Continuation Committee reported the following questions which were ordered sent to all the Commissions and to the entire mailing list:—

First series of preliminary local discussions; questions concerning the faith of the reunited Church.

1. What degree of unity in Faith will be necessary in a reunited Church?
2. Is a statement of this one Faith in the form of a Creed necessary or desirable?
3. If so, what Creed should be used or what other formulary would be desirable?
4. What are the proper uses of a Creed and of a Confession of Faith?

Vice-Chairmen of the Continuation Committee were elected as follows:—

Rev. J. E. Roberts, M. A., D. D.
 Rev. Arthur J. Brown, D. D., LL. D.
 Archbishop Soderblom,
 Bishop McConnell,
 The Metropolitan of Seleukia.

Bishop Brent, the Chairman of the Meeting, in the closing address said, "It is the difficulties that lie buried underneath prejudices and misunderstanding and ignorance which are the great dangers to human life and to the Church. We need to bring them out into the open, and, dominated by the Spirit of God, to deal with them." * * * "I cannot but feel that the major difficulties in the way of union are moral rather than theological."

The Report as a whole is well worth much contemplative study. I have endeavored to quote from a few of the addresses such statements as will put before us in brief the whole question of organic church union, with the hope that we will apply the statements to our own situation here in Korea, and realize how far our denominationalism is preventing a prayerful heart to heart consideration of this very important subject,—the postponement of which, as I see it, is to postpone the day of the ultimate evangelization of the Korean people.

The International Uniform Sunday School Lessons.

BY LOUISE H. MCCULLY.

Are they satisfactory? If not what is advised? Is it better to return to a graded series of lessons on entire books of the Bible?

When one thinks of the varied ages and the great diversity of rank and condition in the scholars that constitute a Korean Sunday School, one realizes that it is no easy task to plan a series of lessons that would suit all, from the aged and decrepit grandfathers and grandmothers to the little tots in the primary classes who are just learning to read.

Some few years ago we adopted the graded Sunday School course from America, which gave us three distinct lessons to be taught to Senior, Intermediate, and Junior classes. There were many reasons why this was soon discontinued, one being the necessity arising from that plan for three different teachers' meetings to study the lesson in advance. Another was that when the review time came and the Superintendent had before him a school where three lessons had been taught he must review all these lessons. It seemed to be by mutual consent that these were very soon discarded.

Again, we have tried lessons prepared here in Korea, generally following the plan of taking one entire book to study consecutively. This has no doubt done much good, but it has necessitated the preparation of lesson helps independent of any other course, and to give the aid that is needed for our teachers those who prepare such helps should not be busy missionaries, who make the task only a side issue and perforce spend but little time upon it.

For some few years we have been using the International Lessons but following our Western friends at a distance, as the 1921 lessons for Korea are those used in 1919 in the Western Sunday school. This has advantages which probably offset any defects. The fact that it enables us to have the benefit of the many helpful

teachers' books such as Tarbell's, Peloubet's, Westminster and others means very much to those who prepare the lesson helps. The good friends of the "Department for Utilizing Surplus Material" who send their copies out to us when they have used them, confer a great benefit and make the preparation of Teachers' Helps a much easier task than it could otherwise be. And not only to the one preparing the Lesson Helps, but to all the missionary teachers these books are of the greatest advantage in supplying useful notes on the lesson, and as our Korean young men and women acquire a knowledge of English, they too can use them to very great advantage.

By means of this same Department comes a most helpful supply of surplus Picture Rolls and Cards which arrive in ample time from all parts of America to be used in the teaching of the S. S. Lessons here, seeing we are two years behind them. In some parts of Korea large numbers of these surplus Rolls and Cards are used, and are greatly valued, so that if friends at home, seeing this, remember that they have such surplus material laid aside please send it on to any missionary in Korea and it will be put to good use.

The plan adopted for 1921 in the International Uniform Series of having topical lessons from many parts of the Bible will be a new experience and may not meet with general favor, as indeed we are told it did not when used in 1919 in the Western lands. However it will have an advantage, we believe, in showing our Koreans that there are many ways of studying the Bible. We have often noticed how difficult it is to get some of them off the beaten path they have followed of beginning at the commencement of a book or chapter and going on consecutively to the end. We have tried sometimes to teach them to cull here and there in developing a connected train of thought, and it has seemed very difficult, so

we welcome this year the trial of a new plan.

Another point in favor of the International Lessons is, that by their use our Korean Sunday School work is to an extent linked up with that of other lands. At a distance to be sure, since we are two years behind, but nevertheless we feel we are in touch with those in the homelands who are devoting so much time and thought to Sunday School work. We believe, too, that Korea has a contribution to make as well as to receive in this fellowship with Sunday School workers of other lands. For while they supply us with literature and plans, can we not show them in our Korean Sunday School an ideal condition that our friends at home would fain see in all their schools?

"All the Sunday School in the Church,
All the Church in the Sunday School,"
is the ambition of all Sunday School workers, but probably there is no place in the Sunday School world that it is more fully realized than in Korea. "Do not hint to our Korean Christians that this is an unusual condition" said one of the Korea missionaries in speaking at the World's Sunday School Convention at Tokyo of the full attendance of adult church members at Sunday schools in Korea. While we thank God for the zeal of our Korean Christians, and their love for the study of His Word, let us endeavor to pass on to our less favored fellow workers the inspiration of a Korean Sunday School where "All the Church is in the Sunday School."

As our Korean Church develops and our young people gain a knowledge of Western ways, we will doubtless feel more and more our need of help from the experience of those who are doing so much to build up Sunday School work all over the world. Let us then keep in touch with this great world movement and avail ourselves of the valuable thought and labor expended in the preparation of the International Sunday School lessons.

Another word we would like to add in con-

nection with lesson helps for Korean students, both teachers and taught, and that is to urge the need of preparing helps that will give the people a much larger proportion of the good things that come to us from such books as Peloubet's or Tarbell's Notes than they have so far received. The reason we have heard for the meagre portion dealt out to them is that Koreans would not buy a more expensive book, but our opinion is that if they could be supplied with a book that was worth more they would be glad to buy it. "Do not make the explanation of the lesson too long" is the injunction given to the person who undertakes this task and so in the effort to be brief one has to sacrifice much that they would fain pass on to the earnest Korean student. Let us aim to have Lesson Helps that will compare favorably with such as we have quoted and see if we will not find ready purchasers for them.

Another plea is for a book of Lesson Helps adapted to the needs of the ordinary Korean woman but to whom Mixed Script is a sealed language. The majority of our women in the Sunday Schools are in this class and the style that suits the more favored sex is of no use to them. We know too that the young people who are well educated have a book to suit their tastes, so can we not supply sufficient for each of these classes?

We would like to see one prepared in simple Korean, just as simple probably as the Junior lessons, but with explanations suited to the women's understanding. We have many churches all over the land where Biblewomen who have no education but what they have received from Classes and Institutes are the teachers, and we ought to provide them with something that they can understand and pass on to the women in their classes.

For the Junior Helps we think there should be good pictures provided that would visualize the lessons to the children. We ought also to aim at having colored picture cards with illustrations of the lesson and topic and golden text.

In a land where such ideal Sunday School conditions exist surely we should strive to have equipment that would measure up to the need of these scholars who come so readily to the Sunday Schools. If we cannot provide what is needed let us appeal to our friends at home who have world Sunday School ambitions, to help us to make Korean Sunday Schools

a model in every respect, not only in attendance but in literature that will throw light on the Word they are learning to love.

A return to the old plan of specially prepared lessons on entire books of the Bible would sever our connection with the world Sunday School movement and prevent us from receiving or imparting benefit.

New Plans of the International Sunday Lesson Committee.

BY JOHN V. LACY.

When the editorial board declared its desire to discuss more thoroughly the problem of the Sunday School Lessons in Korea the writer thought that it might be wise to have the news of the latest activity in America on the matter, especially since it probably would have direct bearing on what would happen here.

A committee of one hundred and forty-five persons carefully selected from among those actively engaged in Sunday School work, representing seventeen different denominations and coming from all parts of the American continent, supplied the data that was the basis upon which the International Committee has formed its new policy. Stated in as few words as possible it is as follows:—

(1). The committee has permanently adopted the graded lessons in principle and have decided to issue two types of lessons, (A.) Lessons graded by years, and (B.) Lessons graded by age groups. The first of these is identical with the one in use at present. In this series there are special lesson text books for each year, progressively developed according to age, even as is found in a series of day school text books. These are the International Graded Lessons.

(2). But grading lessons by age groups is somewhat new although the Presbyterian

Church has been issuing such for several years. The thought is that the year by year grading for the small Sunday School is difficult, and therefore for convenience the ages must be grouped. Thus the plan is to construct a new series of lessons for departments, each studying its own uniform lesson but different from all other departments. This will make five groups:—Primary ages—6, 7, 8; the Junior ages—9, 10, 11; the Intermediate ages 12, 13, 14; the Senior ages 15, 16, 17; and the Adults including the young people. These lessons to be known as the International Group Lessons.

Note the principle laid down for their preparation. *The material to be predominantly biblical in content, consecutive and cumulative, and their aim to impart a comprehensive knowledge of the Bible and to give to the pupils the disposition and ability to use God's Word intelligently.*

There is one other item of interest that affects our situation here in Korea. The International Uniform Lessons that have so long held sway are now probably to be discontinued, although the final decision is to be reserved until the departmental group lessons are completed. It is not necessary to suggest the bearing of these matters on the situation here in Korea.

Our Sunday School Institute at Kwangju.

BY DR. R. M. WILSON.

We have just held our first Sunday School Institute at Kwangju and had a splendid meeting. As there are plans for such meetings all over Korea and as this is rather a new thing I will pass on a few notes of interest about ours.

We had devotions for half an hour followed by the first period—this being the study of the lesson just as it should be for the teachers' meeting on the preparation of the lesson.

The second hour was given to the Sunday School standard as outlined by the Federal Council. The third hour of the morning was given to child psychology and pedagogy. The afternoons were given to practical demonstrations of how to teach, how to organize and run a Sunday school. Among these practical demonstrations were model teachers' meeting, and a demonstration of an extension Sunday School. For this one of the country schools was brought in and the teacher held and taught it just as he would on Sunday. One good thing was a class for which little heathen children gathered from the streets were brought in and asked Bible questions. In answer to one question they said "there are twelve gods". Just following this a little Sunday School from a new village were put on the platform who demonstrated what they had learned in three months, singing, praying and reciting the entire catechism. These two classes made a wonderful contrast as to what those who have not been taught and those who have studied a short while know. It was quite striking. The next thing was an hour on "Closing talk on the lesson." This was made by giving what should be a short talk or quiz on the lesson and not a sermon, as is so often the case.

Another practical demonstration was that of "The old and new style of teaching in a Sunday

School." In this Mr. Sur made the hit of the day. There were just a mixed lot of young and old in the class as is so often done in a country church. The teacher first read the printed Lesson Helps in a stammering way, skipping about, paying no attention to the class. While he was doing this one old man was asleep, the boys were playing, others giggling and having a good time. They all acted their part well—and Koreans are natural actors. Then after this the school was classified properly according to age, etc., and he taught one class in a most attractive up-to-date way, showing that he had prepared the lesson, leaving behind all books and papers. He did this very well and it was one of the best features of the meeting.

Other features of the meeting were lectures "Importance of the S. S.," "Mothers' meeting," "Cradle roll," "The Country S. S.," "Mistakes in Sunday Schools." The local Kindergarten sang some songs, the foreign children sang and the church choir sang on several occasions. Some amusements were furnished for outings and recreation.

The fact was brought out that at Kwangju there are 20 Sunday schools with about 1,500 attendance, yet at some stations there are none of the extension Sunday Schools. To my mind they are the greatest opportunity before us today. A school was started one mile from here three months ago, a new place altogether, but now twenty of these children can recite the entire catechism. I know of nothing that will make so great results with so little effort as this line of work. Our 20 schools in and about this city with 1,500 in attendance give us about one of tenth the population under Christian instruction—the child being the hope of the country offers great results.

Our Duty to Health.

BY S. HAVILAND MARTIN, M. B.

For the following reasons I wish to offer some suggestions regarding the health of missionaries:—

1. Because the Boards at home for various reasons, and especially because of the high cost of travel, are demanding more careful supervision of the missionaries' health on the field.

2. Because of the great prevalence of infectious diseases this spring.

3. Because of the pathetic undermanning of all our missions and the lack of sufficient foreign physicians for the whole country. I think it is true that more than half our missionaries would be unable to pass a strict medical examination for "active service overseas" in either the British or American armies; and yet we are all supposed to be on "active service overseas" and many of us with even more responsibility and nerve strain than that ordinarily undergone by a private in the ranks. Someone has said "Better a good missionary on earth than an extra saint in heaven."

There are some people who are so anxious to cross the "river Styx" that they do not believe in anti-typhoid inoculation, or vaccination against smallpox. A 'martyr' who ignores absolutely the laws of health and refuses God-given aids to prevent infection may become a premature saint and therefore not welcome.

Since it is more "what we are rather than what we do" that counts in bringing Christianity to those around us, let us present to our Master vigorous, healthy, constitutions which is not only "our reasonable service," but our duty as well.

Please cut out the following notes and put them in the corners of your mirrors:—

1. No real Christian should *worry*, as it is this "foul fiend" that is responsible for many breakdowns.

(a) Trust the plan of your life to Him.

(b) Take no thought for the morrow.

(c) Our duty is not to see what lies dimly at a distance but to do what lies clearly at hand.

2. Have a medical examination once a year; in this way incipient troubles can be easily eliminated.

3. Get inoculated against typhoid and smallpox at least every two years.

4. Don't rush at things. Whether its work or recreation we can take some lessons from the Koreans and live longer as a result.

5. Remember that the climate of Korea is quite different from that of Canada or U. S. A. Korea has a depressing humidity and constant temperature and also lacks in stimulating storms. On the other hand there is too much sunshine so that we should:—

(a) Rest in the summer at midday.

(b) Dress like our friends of South China with pith helmets and darkened glasses. Straw hats are not sufficient and do not protect the neck.

(c) Under no circumstances go without a hat in summer. The sun's rays represent much more than light alone.

6. Teeth should be cleaned and examined by a good dentist at least once a year, much better every six months. Don't go to dentists who may do your teeth more harm than good. Have your eyes examined occasionally.

7. A missionary should have a hobby and ride it. Botany, stamps, painting, photography, shooting, research work not connected with one's daily duties.

8. Every station should have a tennis court and all ladies should play volley ball and everyone should get out. There's no excuse for a person not having a good walk every day, not to work, but a walk especially for the rest of mind and exercise of muscles.

9. Remember that few Koreans have respect for your time. Therefore:—

- (1) Single ladies, don't let Bible women monopolize your time when you need rest or exercise.
- (2) Have regular hours for work and stick to them as well as regular hours for recreation.
10. Drink lots of good water and eat lots of fruit, regularity of meals is absolutely essential as well as regularity of all habits. It is selfish to keep other people waiting, their time is also precious.
11. What you are counts more than what you do, therefore keep sweet and always ready to smile. In order to keep sweet and pleasant to others take care of your nervous system, otherwise your work will not be up to its best and "His Kingdom" will suffer. Take lots of sleep, fresh air, and regulated exercise.

A Teachers' Institute in the Southern Presbyterian Mission.

BY MISS LAVALETTE DUPUY.

I want to tell you about the Institute for Korean Teachers that closed last night after a three days' session in our Kunsan Girls' School. I am very sure that *all* the friends to whom I wrote were praying about it, for it was a great success, and an inspiration to us foreigners as well as to the Koreans.

For a long time we have felt the need for some instruction for the teaching profession, but this was our first attempt at anything. The Korean teacher has, or appears to have, a colossal satisfaction in his teaching ability, while it is almost entirely devoid of pedagogical principles, and just how to instruct and offer better methods without seeming to criticize too severely, was the problem we had before us; delicate to say the least. Our one hope in the Institute was to have them realize that there is something they do not yet know about the profession! That much realized, and they would get busy to find out, for Koreans are in no wise lacking in ability.

Forty men and ten women gathered from Chunju, Kwangju, Mokpo, and Kunsan territories in response to the invitations sent out in February urging their attendance with a little financial aid to the extent of railroad fare, and a bit of finality about the invitations that might have meant their jobs depended upon their coming!

The meeting was opened Monday night, March 28, with an address by a prominent Korean from Seoul, whose travelling expenses were met by the tithe from a Christmas gift sent one of the missionaries. His subject "The Aim and End of Education" was handled in a delightful and profitable way. The daily program, led by Messrs. Knox, Clark, Eversole, Harrison, and Miss Dupuy dealt with subjects like these:

1. The Teacher's preparation, 2. The Recitation, 3. Attention and Order in the Class Room, 4. Discipline, 5. Conducting Study Periods, 6. Grading, 7. Relation of Parent and Teacher, etc.

After thirty minutes of instruction the periods were thrown open for questions and discussions, to which the Koreans responded very readily.

The two night meetings were given over to popular addresses for parents as well as teachers, the second night affording an address by Mr. Bull; and the last night closed the program with a comparison of the old and new school given as a little playlet. In the old, only boys were taught, they sat on the floor, studied aloud, turned their backs to the teacher when they recited, and drolled out the Chinese they memorized in a sing song way all together. Only one book for the whole room, teacher and

all, made this method necessary. Following that a class of eight girls stepped into the room carrying their books wrapped neatly in kerchiefs. They sat at desks, stood to recite, held their books with one hand, and answered only when spoken to, studying quietly or reciting when called upon as the recitation proceeded, conducted in up to date method by a wide awake *woman* teacher! Oh, but it was great!

The Institute was held in the Girls' School building, which gave the missionary in charge an opportunity to display some of the work of the girls. The recent spring examinations of this one class were all saved and posted in sets for observation. The children did not know their work was to be on display so it was really a fair average of the work done in school, and was quite neat and clean though not all perfect by any means. At the close of the Institute several teachers requested a set of these examinations to take back with them to their schools. Another teacher remarked, "Well, the worst school in America must be better than the best we have," and still others remarked on the great benefit they had received from the study and intercourse with the others at the Institute, and so there were many signs of interest that had been awakened in the minds of all who attended. We feel that it was a great success as a start, and another year we can look for improvement.

While the Institute was in session word came

from Mr. Crane that the Soonchun Schools had received permits to open again, which news was welcomed with warm applause. I was in charge of the Soonchun Girls' School when it was closed, and that was the saddest day of my life! Mr. Watts was especially interested in the securing of these permits when he was here last fall, and without doubt his efforts here bore this result. Wasn't his visit to the Orient well worth while! His good works follow him here as well as in America.

The girls' faculty in the Kunsan School fulfilled their pledge for one hundred yen to the Chaiju work this past year, and were so pleased with what they had done that they pledged one hundred fifty for the new year. The receipt for their first gift is framed and hanging on the wall at school and looks very imposing, for 100 yen is a lot of money to a school girl, but it shows what a penny a week can do. The thing that makes them most happy is that the object of their gifts, namely the starting of a girls' school in Chaiju, is being realized this year for the first time as a result of their efforts. Isn't that worth working and praying for!

A week later. . . . The new school term has just opened with 112 girls! They are *everywhere!* and many I've had to turn away for lack of room to sleep them. Do somebody send us a dormitory in a letter, and more desks.



The Good and the Bad of It.

BY YI TAL-CH'OOONG (DIED 1385).

A man, not much of a man, once on a time called on an old man, a foolish man, and asked him this: "There is a company near here that meets daily to talk over mankind, and among them some say you are a man, while others say you are not a man. How comes it, Father, that to some you are a man and to others you are not a man?"

The ancient listened and then replied, "Though there are those who say I am a man, I am not pleased at that; and though some say I am not a man, I am not distressed at that. When a real man says I am a man, or when a man who is not a man says I am not a man, I am interested. What kind of man is the man who says I am a man; and what sort of man is the man who says I am not a man?"

If a real man says I am a man I am pleased; and when one who is not a man says I am not a man, I like that too. If a real man says I am not a man, then I am anxious; and when a man, who is not a man, says I am a man, I am anxious too. My one anxiety is to know whether the man who says I am a man, is really a man; and whether the man who says I am not a man, is really not a man. The saying is 'A good man alone can truly estimate others.' Is the man who calls me a man a good man, or is the man who says I am not man, not a good man? This alone I wish to know."

The questioner laughed and went away. The old man then made a record of the interview as an admonition to himself.

J. S. GALE.

Notes and Personals.

On April 1, a daughter, Jean Mathilda, was born to Dr. and Mrs. J. Boots of Severance College, Seoul.

Dr. and Mrs. Ludlow, of the staff of the Severance Hospital, have left for the United States on furlough.

Dr. and Mrs. Leadingham and Miss Matthews, of the Southern Presbyterian Mission, have left for the United States.

Mrs. C. S. Deming, of the Northern Methodist Mission, has returned after an extended furlough in the United States and England.

Rev. and Mrs. D. W. McDonald, of the Canadian Presbyterian Mission, have left for Canada on furlough.

Dr. Grierson, of the Canadian Mission, has returned to Korea with his three daughters, Dorothy, Vivien and Hazel.

Rev. and Mrs. J. Kelly Unger have arrived to the Southern Presbyterian Mission and are stationed at Kwangju.

Words of Cheer from

Jas. A. Caffin. Australia.

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Miss. L. Dupuy. Kunsan, Korea.

"I have not heard yet from all the letters that I have written trying to get new subscriptions for the "K. M. F.," but I feel sure that there will be a goodly number resulting from the effort."

Miss L. E. Nichols. Songdo, Korea.

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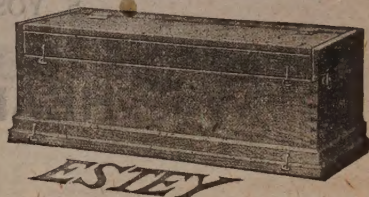
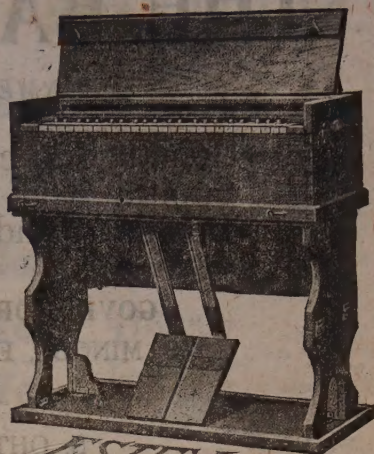
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